THE ARCH-BISHOP OF CANTERBVRIE HIS SPEECH

OR

His Fu[illegible] Sermon:

Preached by himſelf on the Scaffold on Tower-hill, on Friday the tenth of January, 1644.

Upon *Hebrews* 12. 1, 2.

Alſo, the Prayers which he uſed at the ſame time and place before his Execution.

All faithfully written by *John Hinde*, whom the Archbiſhop beſeeched that hee would not let any wrong be done him by any phraſe in falſe Copies.

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THE
ARCHBISHOP
OF
CANTERBURIE
HIS
Funerall Sermon,

Preached by himſelf on the Scaffold on Tower-hill.

Upon *Heb.* 12.1,2.

Let us run with patience that race that is ſet before us, looking unto Jeſus the Author and finiſher of our Faith, who for the joy that was ſet before him, endured the Croſſe, deſpiſede the ſhame, and is ſet down at the right hand of the Throne of God.

Good people,

You'l pardon my old Memorie, and upon ſo ſad occaſions as I am come to this place, to make uſe of my Papers, I dare not truſt my ſelf otherwiſe.

Good people,

This is a very uncomfortable place to preach in, and yet I ſhall begin with a Text of Scripture, in the twelfth of the *Hebrews*,

Let us runne with patience that race that is ſet before us, looking unto Ieſus the Author and finiſher of our fait ,&c.

I have been long in my race, and how I have looked unto Jeſus the Author and finiſher of my faith, is beſt knowne to him:

I am now come to the end of my race and here I finde the Groſſe, a death of ſhame, but the ſhame muſt be deſpiſed, or there is no comming to the right hand of God; Jeſus deſpis'd the ſhame for me, and God forebid but I ſhould deſpiſe the ſhame, for him; I am going apace, as you ſee towards the Red-ſea, and my feet are upon the very brinks of it, an Argument, I hope that God is bringing me to the Land of promiſe, for that was the way by which of old he led his people. But before they came to the Sea, he inſtituted a paſſover for them, a Lamb it was to bee eaten with very ſowre Herbs, as in the twelfe of *Exodus*.

I ſhall obey, and labour to digeſt the ſowre Herbs, as well as the Lamb, and I ſhall remember that it is the Lords Paſſeover; I ſhall not think of the Herbs, nor be angry with the hands which gathered them, but look up onely to him who inſtituted the one, and governeth the other: For men can have no more power over me, then that which is given them from above; I am not in love with this paſſage through the Red-ſea, for I have the weakneſſe and infirmity of fleſh and blood in mee, and I have prayed as my Saviour taught me, and exampled me *Vt tanſiret calix iſta*.

That this Cup of red Wine might paſſe away from me, but ſince it is not that my will may, his will be done; and I ſhall moſt willingly drink of this Cup as deep as he pleaſes, and enter into this Sea, I and paſſe through it, in the way that he ſhall bee pleaſed to leade me.

And yet (Good people,) it would be remembred, That when the ſervants of God, old *Iſrael*, were in this boiſtrous Sea, and *Aaron* with them, the Egyptians which perſecuted them, and did in a manner drive them into that Sea, were drowned in the ſame waters, while they were in purſuit of them: I know my God whom I ſerve, is as able to deliver me from this Sea of blood as hee was to deliver the three Children from the fornace *Daniel* 3.

And I muſt humbly thank my Saviour for it, my Reſolution is now, as theirs was then: their Reſolution was, They would not worſhip the Image which the King had ſet up: nor ſhall I the Imaginations which the people are ſetting up, nor will I forſake the Temple, and the truth of GOD, to follow the Bleating of *Jeroboams* Calves in *Dan* and in *Bethel*.

And I pray God bleſſe all this people, and open their eyes, that they may ſee the right way: For if it fall out that the blinde lead the blinde, doubtleſſe they will both into the ditch: For my ſelf, I am,) and I acknowledge it in all humility) a moſt grievous ſinner many wayes, by thought, word and deed, and therefore I cannot doubt but that God hath mercie in ſtore for mee a poore penitent, as well as for other ſinners: I have upon this ſad occaſion, ranſack'd every corner of my heart, and yet I thank God, I have not found any of my ſinnes that are there, any ſins now deſerving death by any known law of this Kingdome: and yet thereby I charge nothing upon my Judges (I humbly beſeech you I may be rightly underſtood, I charge nothing in the leaſt degree upon my Judges) for they are to proceed by proof, by valuable Witneſſes, and in that way I or any innocent in the world may juſtly be condemned: And I thank God, though the weight of the Sentence lye verie heavie upon me, yet I am as quiet within, as (I thank Chriſt for it) I ever was in my life: And though I am not onely the firſt Archbiſhop, but the firſt man that dyed in this way, yet ſome of my predeceſſors have gone this way, though not by this meanes: For *Elfegus* was hurried away and loſt his head by the Dans; and *Simon Sudbury* in the fury of *Wat Tyler* and his fellowes: And long before theſe Saint *John Baptiſt* had his head danced of by a lewd woman, and Saint *Cyprian* Arch-biſhop of Carthage ſubmitting his head to a perſecuting ſword. Many [illegible]amples great and good, and they teach me patience, for I hope my cauſe in Heaven will looke of another dye then the colours, that is put upon it here upon earth, and ſome comfort it is to me, not onely that I goe the way of theſe great men in their ſeverall generations, but alſo that my charge (if I may not be partiall) looks ſomewhat like that againſt S. *Paul* in the 25. of the *Acts*, for

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he was accuſed for the Law and the Temple, that is the Law and Religion: and like that of S. *Stephen* in the ſixth of the *Acts*, for breaking the Ordinances which *Moſes* gave us, which Ordinances were Law and Religion; but you'l ſay, do I then compare my ſelf with the integritie of Saint *Paul* and Saint *Stephen*? no, God forbid, farre be it from mee: I onely raiſe a comfort to my ſelfe that theſe great Saints and ſervants of God were thus laid up in their ſeverall times: And it is very memorable that Saint *Paul* who was one of them, and a great one, that helped on the accuſation againſt Saint *Stephen*, fell afterwards into the ſelfe ſame accuſation himſelfe, yet both of them great Saints and ſervants of God, I but perhaps a great clamour there is, that I would have brought in Poperie, I ſhall anſwer that more fully by and by, in the meane time, you know what the Phariſees ſaid againſt Chriſt himſelfe in the eleventh of *Iohn*, *If yee let him alone, all men will believe on him* Et veniant Romani, *and the Romanes will come and take away both our place and our Nation.* Here was a cauſeleſſe cry againſt Chriſt that the Romanes would come, and ſee how juſt the Judgement of God was, they crucified Chriſt for feare leaſt the Romanes ſhould come, and his death was that that brought in the Romanes upon them, God puniſhing them with that which they moſt feared: and I pray God this clamour of *veniant Romani* (of which I have given to my knowledge no juſt cauſe) helpe not to bring him in: for the Pope never had ſuch a Harveſt in England ſince the Reformation, as he hath now upon the Sects and diviſions that are amongſt us: in the meane time, *by honour and diſhonour, by good report and evill report, as a deceiver, and yet true*, am I now paſſing out of this world.

Some particulars alſo I thinke not amiſſe to ſpeak of, and firſt this I ſhall be bold to ſpeake of the King, our gracious Soveraigne, He hath been much traduced by ſome for labouring to bring in Poperie, but upon my conſcience (of which I am now going to give God a preſent account) I know him to bee as free from this Charge I thinke as any man living, and I hold him to be as ſound

a Protea Proteſtant, according to the Religion by Law eſtabliſhed as any man in this Kingdome, and that he will venter His Life as farre and as freely for it; and I thinke I doe or ſhould know both his affections to Religion, and His grounds upon which that affection is built, as fully as any man in England.

The ſecond particular is concerning this great and populous City, which God bleſſe: here hath been of late a faſhion to gather bands, and then go to the Honourable and great Court of the Kingdome, the Parliament, & clamour for Juſtice, as if that great & wiſe Court, (before whom the cauſes come which are unknown to many:) could not or would not do Juſtice, but at their call and appointment: a way which may endanger many innocent man, and pluck innocent bloud upon their own heads, and perhaps upon this Citie alſo, which God forbid: and this hath been lately practiz'd againſt my ſelf, God forgive the ſetters of this, with all my heart I beg it, but many well meaning people are caught by it: In S. *Stephens* caſe, when nothing elſe would ſerve, they ſtirred up the people againſt him, *Acts* 6. and *Herod* went juſt the ſelfe ſame way, for when he had killed Saint *James*, hee would not venture upon S. *Peter* too, till he ſaw how the people took it, and were pleaſed with it, in the 12 of the *Acts*. But take heed of having your hands full of bloud, in the firſt of *Iſaiah*, for there is a time beſt known to himſelfe, when God amongſt other ſinnes makes inquiſition for bloud: and when inquiſition is on foot, Pſalmeſt tells us, *Pſal.* 9. that God remembers, that is not all, *that God remembers and forgets not* (ſaith the Prophet) *the complaint of the poore*, and hee tells you what poore they are in the ninth verſe, the poore whoſe bloud is ſhed by ſuch kind of means: Take heed of this, *It is a fearfull thing* (at any time) *to fall into the hands of the living God*, in the 12. of the *Hebrews*: but it is fearfull indeed, and then eſpecially, when he is making his Inquiſition for bloud, and therefore with prayer to advert the propheſie from the Citie, let me deſire that this my cup would remember the Propheſie that is expreſſed, *Ier.* 26. 15

The third particular, is this poore Church of England, that

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hath flouriſhed and been a ſhelter to other neighbouring Churches, when ſtormes have driven on them, but, alas, now it is in a ſtorme it ſelf, and God knows whether, or how it ſhall get out; and which is worſe then a ſtorme from without, it is become like an Oake cleft to ſhivers with wedges made out of its owne body, and that in every cleft prophaneſſe and irreligion is creeping in apace: while as *Proſper* ſaith, Men that introduce, prophaneſſe are cloacked with a name of imaginarie religion: for wee have in a manner almoſt loſt the ſubſtance, and dwell much, nay too much a great deale in opinion: and that Church which all the Jeſuites machinations in theſe parts of Chriſtendome could not ruine, is now fallen into a great deal of danger by her owne.

The laſt particular (for I am not willing to be tedious, I ſhall haſten to go out of this miſerable world) is my ſelf, and I beſeech you, as many as are within hearing, obſerve me. I was borne and baptized in the boſome of the Church of *England*, as it ſtands yet eſtabliſhed by Law, in that profeſſion I have ever ſince lived, and in that profeſſion of the Proteſtant Religion here eſtabliſhed I come now to die: this is no time to diſſemble with God, leaſt of all in matter of Religion; and therefore I deſire it may be remembred: I have alwayes lived in the Proteſtant Religion eſtabliſhed in *England*, and in that I come now to die: what Clamors and Slanders I have endured labouring to keep an Vniformity in the external ſervice of God, according to the Doctrine and Diſcipline of this Church, all men knows, & I have abundantly felt: Now at laſt I am accuſed of high Treaſon in Parliament, a crime which my ſoul ever abhorred: This Treaſon was charged upon me to conſiſt of two parts: An endeavour to ſubvert the Law of the Realme, and a like to overthrow the true Proteſtant Religion eſtabliſhed by thoſe Lawes. Beſides my anſwers which I gave to the ſeverall Charges, I proteſted my innocency in both Houſes: It was ſaid, Priſoners Proteſtations at the Barre muſt not be taken *de ipſo*: I can bring no witneſſe of my heart, and the intentions thereof, therefore I muſt come to my Proteſtation, not at the Barre, but to my Proteſtation at this houre and

and inſtant of death, in which (as I ſaid before) I hope all men will be ſuch charitable Chriſtians as not to think I would die, and diſſemble my Religion, I doe therefore here, with that caution that I delivered before, without all prejudice in the world to my Judges, that are to proceed *ſecundum allegata & probata*, and ſo to be underſtood, I die in the preſence of Almighty God, and all his holy and bleſſed Angels, and I take it now on my death, that I never endeavoured the ſubverſion of the Laws of the Realme, nor never any change of the Proteſtant Religion into Popiſh ſuperſtition, and I deſire you all to remember this Proteſt of mine, for my innocency in theſe, and from all manner of Treaſons whatſomever.

I have been accuſed likewiſe as an enemie to Parliaments, no, God forbid, I underſtood them, and the benefits that comes by them, a great deal too well to bee ſo; but I did indeed diſlike ſome miſgovernments (as I conceived) of ſome few one or two Parliaments: And I did conceive humbly that I might have reaſon for it, for *corruptio optimi eſt peſſima*: There is no corruption in the world ſo bad, as that which is in the beſt thing it ſelf, for the better the thing is in nature, the worſe it is corrupted: And this being the higheſt and greateſt Court, over which none other can have the juriſdiction in the Kingdome, if any way a miſ-government (which God forbid) ſhould any wayes fall upon it, the ſubjects of this Kingdome are left without all manner of remedy, and therefore God preſerve them, bleſſe them, and direct them, that there may be no miſconceit, much leſſe miſgovernment amongſt them. I will not inlarge my ſelf any further, I have done, I forgive all the world, all and every of thoſe bitter enemies, or others whatſoever they have been, which any wiſe proſecuted me in this kinde, and I humbly deſire to be forgiven firſt of God, and then of every man, whether I have offended him or no, if hee doe but conceive that I have, Lord do thou forgive me, and I beg forgiveneſſe of him, and ſo I heartily deſire you to joyne with me in prayer.

The Biſhop of Canterburies firſt Praye on the Scaffold

O Eternall God, and moſt mercifull Father, looke downe upon mee in mercie, in the riches and fulneſſe of all thy mercies, look downe upon me, but not till thou haſt nailed my ſinnes to the Croſſe of Chriſt; looke upon me, but not till thou haſt bathed me in the bloud of Chriſt; look upon me, but not till I have hid my ſelfe in the wounds of Chriſt, that ſo the puniſhment that is due to my ſinnes may paſſe away, and go over mee: And ſince thou art pleaſed to try me to the utmoſt, I humblie beſeech thee give me now in this great inſtant, full patience, and proportionable comfort, a heart readie to die for thine honour, and the Kings happineſſe, and the Churches preſervation, and my zeal to theſe, (far from arrogancie be it ſpoken, and all the inhumane frailtie excepted, and all incidents thereunto) which is yet unknowne of mee in this particular, for which I now come to ſuffer, I ſay in this particular of Treaſon, but otherwiſe my ſins are many and great; Lord pardon them all, and theſe eſpecially, whatſoever they be, which have drawne downe this preſent judgement upon mee, and when thou haſt given me ſtrength to beare it, then doe with mee as ſeemes beſt in thine owne eyes: And carrie mee through death, that I may looke upon it in what viſage ſoever it ſhall appeare to mee; and that there may bee a ſtoppe of this iſſue of bloud in this more than miſerable Kingdome. I ſhall deſire that I may pray for the people too, as well as for my ſelfe: O Lord, I beſeech thee give grace of repentance unto all people, that have a thirſt for bloud, but if they will not repent, then ſcatter their devices ſo, and ſuch as are, or ſhall be contrarie to the glorie of thy great Name, the Truth and Sinceritie of Religion, the eſtabliſhment of the King, and his Poſteritie after him, in their juſt Rights, and Priviledges, the honour and conſervation of Parliaments in their ancient and juſt power, the preſervation of this poore Church in her truth, peace and patrimonie, and the ſettlement of this diſtracted *and diſtreſſed people under their ancient laws, and in their native Libertie, and when thou haſt done all this, in meere mercie for them, O Lord, fill their hearts with thankfullneſſe, and with religious dutifull obedience to thee and thy Commandements all their dayes: So Amen, Lord Ieſus, And I beſeech thee, receive my Soule to mercie. Our Father which art in Heaven: Hallowed be thy Name. Thy Kingdome come. Thy will be done in earth, as it is in heaven. Give us this day our dayly bread. And forgive us our treſpaſſes, as we forgive them that treſpaſſe against us. And lead us not into temptation: But deliver us from evil, Amen.*

When he had finiſhed his prayer, hee gave his paper to Doctor *Sterne*, ſaying, Doctor, I give you this, that you may ſhow it to your fellow Chaplains, that they ſee how I am gone out of the world, and Gods bleſſing and his mercy be upon them.

Then turning to Maſter *Hinde*, hee ſaid, Friend, I beſeech you here mee, I cannot ſay I have ſpoken every word as it is in my Paper, but I have gone very neere it, to help my memorie as well as I could: but I beſeech you let me have no wrong done me.

Hinde. Sir, you ſhall not, if I doe any wrong, let it fall on my owne head, I pray God have mercy upon your ſoule.

Cant. I thank you: I did not ſpeak with any jealouſie, as if you would do ſo, but I ſpake it onely as a poore man going out of the world, it is not poſſible for me to keep to the words of my paper, and a phraſe may do me wrong.

I did think here would have been an emptie Scaffold, that I might have had roome to die: I beſeech you let me have an end of this miſerie, for I have endured it long.

When roome was made, he ſpake thus; I'le pull off my Doublet, and Gods will be done, I am willing to goe out of the world: no man can be more willing to ſend me out, then I am willing to be gone.

Sir *Iohn Clathworthy.* What ſpeciall Text of Scripture now is comfortable to a man in his departure?

Cant. Cupio diſſolvi & eſſe cum Chriſto.

Sir *Clothworthy*. That is a good deſire, but there muſt bee a undation for that deſire, as aſſurance.

Cant. No man can expreſſe it, it is to be found within.

Sir *John Clothworthy*. It is founded upon a word though, and that word would be knowne.

Cant. That word is the knowledge of Jeſus Chriſt and that alone.

And turning to the Executioner, he gave him money, ſaying, here honeſt friend, God forgive thee, and do thy office upon mee in mercie.

The Executioner deſiring him to give ſome ſigne when he ſhould ſtrike, he anſwered, Yes, I will, but let me fit my ſelfe firſt.

Then kneeling down on his knees, he prayed thus.

The Biſhop of Canterburies laſt prayer on the Scaffold.

L*ORD, I am coming as faſt as I can, I know I muſt paſſe through the ſhaddow of death before I can come to ſee thee, but it is but* umbra mortis, *a meere ſhadow of death, a little darkneſſe upon nature, but thou by thy merits and paſſion haſt broke through the jawes of death; ſo Lord, receive my ſoule, and have mercy upon me, and bleſſe this kingdom with peace and plenty, and with brotherly love and charitie, that there may not be this effuſion of Christian bloud among them, for Jeſus Chriſts ſake, if it be thy will.*

And when he had ſaid, *Lord receive my Soule* (which was his ſigne) the Executioner did his office.

FINIS.

B L